532

Rattenberg.

implements. Wood-carving is as native to Ladinian Gröden as to the Allemanian Lechtal. Represented by Michael Pacher of Bruneck (d. 1498), Joseph Koch of Lechtal (1768—1839), the Italian-Tyrolese Giovanni Segantini (1858—1899) the East Tyrolese Franz Defregger (1835—1921) and Egger-Lienz (1868—1926), Tyrol has distinguished herself honorably in plastic art.

536 The Tyrolese folk drama is renowned. The theatre, good and bad, false and true to life, plays a large part in the life of the Province. The old Pradler-Bauern-Theater is a joy to the people of Innsbruck, with its plays of chivalry composed of [796] a blend of moving pathos and coarse jokes. The passion plays of Erl and Thiersee keep up the Roman Catholic tradition, while the carnivals, among which the Imster Phantom Carnival is fairly well-known, although not so much so as it deserves, [776] have heathen origins. The customs and legends connected with these are similarly rooted in heathen superstitions, such as the magic of the "Rauhnächte" or the "Expulsion of Winter" or the "Ringing in the Grass". They tell of the "Perchte" (benevolent spirits) and the "Saligen Fräuleins" ("Happy Ladies"), the "Alm Dwarf", the "Venediger Gnome" and the "Ice Mannikin". Mountain and forest, water and air, cattle, trees and bushes—all are full of spirits. To compose and to think, to say and to sing, is all one.

534 Music is cultivated chiefly in the lowlands. From there came the violin maker, Jakob Stainer (d. 1621), the father of the German violin. The harp and trombone, like, of course, the zither, are played at home. In this country of mocking ballads, he earns praise who can devise humorous couplets on the 522 spur of the moment. Ribald practical jokes and dry humour are likewise typical of the Tyrolese. The mountain dweller is apt to ponder more over the next 812 world. Sometimes he developes into a rustic philosopher or scholar in remote districts, such as the map-maker Peter Anich and Blasius Huber from Oberperfuss.

Gritsch, Doiber and Oberdrosen are examples, while Windisch-Minihof has preserved its eloquent name unchanged. 103

Minihof—does it not sound as if this village had been named after one of its favourite inhabitants? On Sunday, when the women and girls of the Burgenland go to church, many of them in the traditional and proudly preserved national costumes which differ from village to village, more than one pretty girl, whether Mini, Kathi or Liesl, attracts attention.

In the Province there are about half a dozen Minihofs. But the name means nothing other than "Münichhof, Monks' Dwelling. The monks, whose memory has thus been recorded did much to further the development of the Province.

About 800 A.D., Charlemagne defeated the Avars, and established the Pannonian Mark, which included the best part of the Burgenland territory on both sides of the Raab and the adjoining strips of Lower Austria as far as the slopes of the Wienerwald. This became the nucleus of Austria. The monasteries of Salzburg, Kremsmünster and Mattsee, together with those of Passau and Freising, were given vast estates in the Burgenland by the Carolingian rulers and attracted settlers. The ruins of Scarabantia and Sabaria, which had the appearance of an "öden Burg" ("desolate castle"), lying about like "Steine am Anger" ("stones on the slope") then awoke to new life. Purbach and Donnerskirchen between the Leithagebirge and the Neusiedler Lake, Lutzmannsburg in the district of Oberpullendorf, close to the Hungarian frontier, and Pernau, further to the South just the other side of the frontier, all date from this time. So does Minihof, the "Hof", or residence, of the monks. 175 103

Let us here recall St. Martin, the most venerable of all the famous sons of the Burgenland. Born in 316 A.D. in the little town of Sabaria, he became through his efforts as Bishop of Tours the patron saint of the Franks. Reverence for his name was brought back to the Burgenland and to Pannonia through people who settled

776

Morbisch.

776 there in the days of Charlemagne. In 1926 St. Martin was made the patron saint of the Burgenland. But the fact that every self-respecting Burgenländer insists on eating roast goose on St. Martin's day is not necessarily due to his piety. Since the days of the Carolingians, a number of places in the Burgenland have been connected with St. Martin either by their names or by the dedication of a church. The most southerly is St.-Martin-on-the-Raab.

Schlaining.

792 From St. Martin it is not far to St. Gotthard. This monastery, just across the frontier, was founded by French Cistercians in 1184. It is a curious coincidence that in the Battle of St. Gotthard in 1664, where the Turks were defeated in open conflict for the first time, French troops played a decisive part. The battlefield lies within the Burgenland parish of Mogersdorf. The name of the neighbouring village, Maria-Bild-bei-Weichselbaum, recalls the legend that a wonder-working picture of the Virgin was brought from a forest shrine to the village church, but transferred itself back to its original site, where a church was then built.

798

Kittsee.

133 Even in the days of the Carolingians the rivers of Lafnitz and Pinka contributed to the establishment of settlers in the Burgenland. The Lafnitz today forms a natural boundary with Styria. If you follow the line of the Pinka northwards you will find that it crosses the frontier of Austria seven times.

[361] The same typically Burgenland villages are to be found on either side, inhabited by a mixed Croat and German population. The river fortress of Eberau in this district is perhaps the least known castle in Austria.

In its upper reaches the Pinka like the other Burgenland rivers—the Raab, Lafnitz, Güns, Rabnitz, Eicha and Leitha—unites the Burgenland with the Styrian-Lower-

Landsee.